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Tell the Truth: the Truth will tell. | Truth will prevail, and error fail.

GRANVILLE REDDICK,] PUBLISHED BY THE CHURCH. [EDITOR.

The Truth Teller—*Will advocate the Primitive Organization of the Church of Jesus Christ (of Latter Day Saints,) which was organized on the 6th day of April, 1830, and maintain the Divinity of the Bible and Book of Mormon, and Also, that Joseph Smith was once a great and true Prophet of God.*

SECTION SEVENTEEN.

It has been previously stated in this work that the Book of Mormon claims that the American Indians are the descendants of Israel, and that the book was written as a sacred record by their forefathers, who were formerly a civilized and enlightened people, and that they did build and inhabit many large cities.

It is a well known fact that many parts of the country in both North and South America abound in great abundance of the antiquities of a once populous and civilized people. The remaining ruins of the many large cities, pyramids, towers and wonderful monuments of vast dimensions, which stand as living witnesses to a once populous and civilized race, whose antiquated ruins have been visited and carefully examined, and their present existence attested to by many of the most renowned exploring travelers the world ever saw, in any age, some of whom have extensively explored many parts of both continents, whose researches and publications have been acknowledged and referred to by the learned as standard works of good authority and no library is considered complete without them; therefore from such a reliable source of testimony will be presented in this work an inestimable amount of incontrovertible evidence in support of the just claim that is set up in the Book of Mormon that the forefathers of the American Indians were once a civilized people, which, when fully presented in this work, will go far to establish the great fact that the Book of Mormon is of divine origin.

The reader will now please patiently pursue a long list of quotations from different authors, containing the account of many ancient cities or ruins and works of great antiquity.

RUINS OF THE CITY OF PALENQUE, (CALLED PALENQUE BY THE NATIVES.)

TRAVELS IN AMERICA.

In a letter of C. S. Rafinesque, whom we have before quoted, to a correspondent in Europe we find the following: Some years ago, the Society of Geography, in Paris, offered a large premium for a voyage to Guatemala and for a new survey of the antiquities of Yucatan and Chiapa, chiefly those seven miles form Palenque. There, says the author, restored to them the true name of Otolam, which is yet the name of the stream running through the ruins. They were surveyed by Captain Del Rio, in 1787, an account of which was published in England in 1822. This account describes partly the ruins of a stone city, of no less dimensions than seventy-five miles in circuit, length thirty-two and breadth twelve miles, full of palaces, monuments, statues and inscriptions; one of the earliest deeds of American

civilization, about equal to Thebes, of ancient Egypt. It is stated in the Family Magazine, No. 34, page 266, for 1833, as follows: "Public attention has been recently excited respecting the ruins of an ancient city found in Guatemala. It would seem that these ruins are now being explored, and much curious and valuable matter, in a literary and historical point of view, is anticipated. The following are some particulars, as related by Captain Del Rio, who partially examined them, as above related, in 1787. From Palenque, the last town northward in the province of *Ciudad Real de Chiapa*, taking southwesterly direction, and ascending a ridge of high land that divides the kingdom of Guatemala from Yucatan, at the distance of six miles, is the little river Micol, whose waters, flowing in a westerly direction and unites with the great river *Tulija*, which bends its course towards the province of *Tabasco*. Having passed Micol the ascent begins, and at half a league the traveller crosses a little stream called Otolum; from this point heaps of stone ruins are discovered, which render the road very difficult for another half league, when you gain the height whereon the stone houses are situated, being still fourteen in number in one place, some more dilapidated than others, yet still having many of their apartments perfectly discernible. A rectangular area, three hundred yards in breadth by four hundred and fifty in length, which is a fraction over (fifty-six rods wide, and eighty-four rods long, being, in the whole circuit, two hundred and eighty-four rods, which is a fraction over,) three-fourths of a mile. This area presents a plain at the base of the highest mountain forming the ridge. In the centre of this plain is situated the largest of the structures which has been as yet discovered among these ruins. It stands on a mound or pyramid twenty yards high, which is nearly four rods in perpendicular altitude, which gives it a lofty and beautiful majesty, as if it were a temple suspended in the sky. This is surrounded by other edifices, namely; five to the northward, four to the southward, one to the south-west and three to the eastward, fourteen in all. In all directions the fragments of other fallen buildings are seen extending along the mountain that stretches east and west, either way from these buildings, as if they were the great temple of worship or their government house, around which they built their city, and where dwelt their kings and officers of State. At this place was found a subterranean stone aqueduct of great solidity and durability, which, in its course, passes beneath the largest building. Let it be understood this city of Otolum, or (Palenque), the ruins of which are so immense, is in Central America, in the same latitude with the Island of Jamaica, which is about 18 degrees north of the Equator, being on the highest ground between the northern end of the Caribbean Sea and the Pacific Ocean, where the continent narrows toward the Isthmus of Darien, and is about 700 miles south of New Orleans, nearly across the Gulf of Mexico.

The discovery of these ruins, and also of many other equally wonderful, in the same country, is just commencing to arouse the attention of the schools of Europe, who hitherto have denied that America could boast of her antiquities. But these immense ruins are now being explored under the direction of scientific persons, a history of which, in detail, will be forthcoming, doubtless, in due time, two vols. of which, in manuscript, we are informed, have already been written, and cannot but be received with enthusiasm by Americans.

By those deeply versed in the antiquities of past ages, it is contended that the first people who settled in America came directly from Chaldea, immediately after the confusion of language at Babel. (See description of the ruins of the American city, published in London, 1832, page 88, by Dr. Paul F. Cabrera.) Whoever the authors of the city may have been, we seem to find in their sculptured deities the idolatry of even the Phœnicians, a people whose history goes back nearly to the flood, or to within a hundred and fifty years of that period. (See American Antiquities, by Josiah Priest, published A. D. 1834, p. p. 239 to 241.)

In this work it is designed to omit the quotations of doubtful statements that have nothing better than tradition for their foundation—they may be true or false; therefore, they contribute no certainties, and are not needed, while there is so great an amount of reliable facts, sufficient to abundantly prove all that is required to establish the divinity of the Book of Mormon. The question may arise with the reader, how can

those passages of history prove the Book of Mormon? Let it then be understood that, at a proper time and place, their application will be brought forward to sustain the claim set up for that Book; therefore, it is expedient that some of those historical facts should first be presented before the reader, wherein it will be perceived that many eminent historians and travellers have compared some of the works of American antiquities with those of Phœnician and Thebes, of ancient Egypt, as is mentioned in the foregoing quotations, and also of Greece and Rome, as is presented in the following:

"When the Spaniards over-ran Peru, which lies on the western side of South America, on the coast of the Pacific were found statues, obelisks, Mansolea, edifices, fortresses, all of stone, equal, fully so, with the architecture of Egypt, Greece and Rome. Six hundred years before the Christian era, roads were cut through the Cordillera Mountains; gold, silver, copper and lead mines were opened and worked to a great extent—all of which is evidence of their knowledge of architecture, minerology and agriculture. In many places of that country are found the ruins of noble aqueducts, some of which, says Dr. Morse, the geographer would have been thought works of difficulty in civilized nations. Several pillars of stone are now standing which were erected to point out the Equinoxes and Solstices. In their sepulchres were found their paintings, vessels of gold and silver, implements of warfare, husbandry, &c."

To illustrate the architectural knowledge of the Peruvians, as well as of some other provinces of South America, we quote the following from Baron Humboldt's Researches, 1st vol. Eng. trans. Amer. edition, p. 255. Humboldt, in speaking of a certain drawing, says:

"This I sketched with the greater exactness, because the remains of Peruvian architecture scattered along the ridge of the Cordilleras from Cuzco to Cajambe, or from the 13th degree of north latitude to the Equator, a distance of nearly a thousand miles. What an empire, and what works are these which all bear the same character in the cut of the stones; the shape of the doors to their stone buildings; the symmetrical disposal of the niches, and the total absence of the exterior ornaments. This uniformity of construction is so great that all the stations along the high road, called, in that country, palaces of the Incas, or Kings of the Peruvians, appear to have been copied from each other. Simplicity, symmetry and solidity, were the three characters by which the Peruvian edifices were distinguished. The citadel of Cannar, and the square buildings surrounding it, are not constructed with the same quartz sandstone which covers the primitive slate, and the Porhyries of Assuay, and which appears at the surface, in the garden of the Inca, as we descend toward the valley of Gulxu, but of trappean porphyry of great hardness, enclosing nitrous feldspar and hornblende. This porphyry was perhaps dug in the great quarries which are found above two miles in perpendicular height, near the Lake of Culebrilla, nearly ten miles from Cannar. To cut the stones for the buildings of Cannar, at so great a height, and to bring them down and transport them ten miles, is equal with any of the works of the ancients who built the cities of Pompeii, Herculaneum and Stabia, long before the Christian era in Naples, of Italy. We do not find, however, says Humboldt, in the ruins of Cannar, those stones of enormous size which we see in the Peruvian edifices of Cuzco and the neighboring countries. Acosto, he says, measured some at Traquanaco which were 38 feet long and 18 feet broad, and 6 feet thick. The stones made use of in building the Temple of Solomon were but a trifle larger than these, some of which were 43 feet 9 inches long and 29 feet wide, and 14 feet thick." (American Antiquities, pages 243 to 245.)

"One of the temples of ancient Egypt is now in its state of ruin, a mile and a half in circumference. It has twelve principal entrances. The body of the temple consists of a prodigious hall or portico. The roof is supported by 134 columns. Four beautiful obelisks mark the entrance to the shrine, a place of sacrifice, which contains three apartments, built entirely of granite. The Temple of Luxor probably surpasses in beauty and splendor all the other ruins of Egypt. In front are two of the finest obelisks in the world; they are of rose-colored marble, one hundred feet high. But the objects which most attract attention are the sculptures which cover the whole of

the northern front; they contain, on a great scale, a representation of a victory gained by one of the ancient Kings of Egypt over an enemy. The number of human figures cut in the solid stone amounts to 1,500; of these, 500 are on foot, and 1,000 in chariots. Such are the remains of a city which perished long before the records of ancient history had a being."—(Malte Brun.)

"We, (says the historian,) are compelled to ascribe some of the vast operations of the ancient nations of this country (America,) to those ages which correspond with the times and manners of the people of Egypt, which are also beyond the reach of authentic history." See American Antiquities, p. 245. From the foregoing quotations it will be seen that some of the ancient cities of America now in ruins, by comparison with the antiquities of ancient Egypt and Phœnicia, are referred back to a period of time within a few centuries of the flood. However indefinite such accounts may be, yet its whole weight of concurring testimony greatly balances in favor of the Book of Mormon, which gives an account of several families who came from the tower of Babel after the confusion of languages to the Western Continent, being guided by a man, by the name of Jared, who was their leader, and hence were called Jaredites, and in process of time they became very populous, and built up a great empire, during which time they constructed many towers and cities, and possessed great wealth, "having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things; and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats; and also many other kinds of animals which were useful for the food of man; and they also had horses and asses; and there were elephants and cureloms, and cumoms—all of which were useful unto man; and, more especially, the elephants, and cureloms, and cumoms." See Book of Ether, in the Book of Mormon, chap. 4, par. 8. In this Book of Ether it is stated that the Jaredites built many great cities; but afterwards, by their internal wars, they destroyed all their great cities, and they became desolate. The location of some of those great cities built up by the Jaredites is described to be in that section of country now called Mexico and Central America. There has been above fifty cities discovered in that scope of country by the Europeans since the discovery of America by Columbus, which shows that country to have once been densely populated. Some of those cities, when discovered by the Europeans, were inhabited, others were desolate, many of which were exceedingly large—such as Uxmal, Palenque and Copan, which will be more fully described hereafter in this work. According to the Book of Mormon, the most of those great cities were destroyed and built up again at three and four different periods of time by two separate races of men—the last were Nephites. The first great desolation of those cities took place about 600 years before Christ. According to the Book of Mormon, the most of those ancient cities were built up without walls; and, according to modern history, many of those largest cities were without walls when found by the Europeans—such as Palenque and Uxmal. The reader will here bear in mind that, in pursuing this work, it is claimed that two different races of men have inhabited this continent before it was discovered by Columbus at two separate periods of time. The first were those called Jaredites, who became a great and wealthy nation; but afterwards their country was depopulated, and their cities made desolate, which took place about 600 years before Christ, and, according to the Book of Mormon, was repeopled by a second race who were the descendants of Israel, who came over to this country in two colonies. The first came from Jerusalem, a few families led by a man the name of Lehi, and was succeeded by his son, Nephi, and hence were called Nephites. The second company, also of a few families, came from Jerusalem afterward, at the time "that Zedekia, King of Judah, was carried away captive into Babylon. And they journeyed in the wilderness and were brought by the hand of the Lord across the great waters." Book of Mormon, in the Book of Omni, chapter 1st, par. 7. It will here be seen that according to these accounts that the Jaredites, who were the first inhabitants of the continent, after they became exceeding populous and wealthy, then, through their wars with each other, their country was depopulated.

and their cities desolated; and that, while the country was thus situated, several families of the descendants of Israel, who left Jerusalem, and, being led on by the hand of the Lord, were brought over to this continent to take possession of the waste country, and obtain its flocks of cattle, and populate the country and rebuild the desolate cities. The Bible furnishes a very interesting account on this subject, by Jeremiah, the prophet, which says: "Flee; get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadnezzar, King of Babylon, hath taken counsel against you, and hath conceived a purpose against you. Arise; get you up unto the wealthy nation, that dwelleth without care, saith the Lord; which have neither gates nor bars; which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord." According to this passage of scripture in Jeremiah, the King of Babylon had threatened the inhabitants of Hazor, who were Israelites that occupied a very small district in the land of Canaan. They were warned of the Lord by Jeremiah to flee from that place to some far distant country, where some great and wealthy nation had lived alone, and not having provided walls, bars, nor gates, as a defence to their cities, differing peculiarly from the wealthy nations of the old world in that early day, who generally constructed great walls around their chief cities. The inhabitants of Hazor were not required to flee to some wealthy nation to be protected by their care, but to some far distant country where a wealthy nation had been swept from the earth by the great calamities which had fallen upon them from the hand of the Lord; for the inhabitants of Hazor were to possess their "camels as a booty, and the multitude of cattle as a spoil," which shows conclusively the inhabitants of that "wealthy nation" were to be depopulated before the people from Hazor should enter that country; for, says the prophet, "I will scatter into all winds them that are in the utmost corners, and I will bring their calamities from all sides thereof, saith the Lord." The inhabitants of Hazor were required to flee from the threatened dangers of Nebuchadnezzar; his dominions were very great, and, if it had become necessary for them to leave his entire dominions, in order to escape his wrath, they should have gone forth, as the prophet said, to "the utmost corners;" for, according to Daniel, the prophet, Nebuchadnezzar held dominion over all the then known world. "Thou, O King, (Nebuchadnezzar,) art a King of Kings; for the God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all." Daniel 2, 37 and 38. According to Daniel, it will appear to have been very difficult for the people of Hazor to have dwelt upon any of the habitable parts of the old world, and, if escape was a part of the object in leaving the dominions of the King of Babylon, then it certainly was necessary to leave the whole continent, for he held an entire sway over all the habitations of mankind known to the dominions of the King's empire; hence it may be easily seen that the old world was no longer to be the dwelling place for some of the families of Israel, and, as they were placed in the care of divine counsel, it was no difficult matter for them to be led to the new world by the hand of the Lord. And since the discovery of so many ancient cities in both North and South America, and the great antiquity of some of them apparently reaching back to within a few centuries of the flood, all corresponding with the accounts given in the Book of Mormon concerning the desolated cities of the Jaredites being found by the people who came from Palestine in fulfillment of the prophecy of Jeremiah, which places the Bible and Book of Mormon with equal claims of inspiration. The several varieties of animals spoken of in the Book of Mormon as being had among the aboriginal inhabitants of the continent, some of which had become extinct by the time the Europeans discovered the country, and therefore many persons, in reading the Book of Mormon, and seeing those animals being mentioned that were not found as being natives of the country, have objected to the Book on that account. But this subject will be fully treated upon hereafter, where it will be

shown that all those useful animals have once been indigenous to this country, their bones having been found in fossil remains, thereby proving their nativity. But a species of animal is found in great numbers in South America called the "Peruvian Camel," or Llama, which answers exceedingly well to the camels spoken of by Jeremiah, the prophet, as before mentioned. There are three or four species of Llamas found natives of America; in many instances they have been domesticated some for their servitude, and others for their wool. Mr. Brownell, in speaking of Indian benevolence, says: "The sea-wearied Spaniards were refreshed by bountiful supplies of the tropical luxuries furnished by the kindly natives. Llamas, or Peruvian Camels, as they were called, were now for the first time exhibited and offered to the visitors." And again: "The only beast of burden in Peru was the Llama. The immense herds of this animal were, without exception, the property of the State, and under the management of government officials. The wool and hair of the Llama furnished the most important material for the clothing of the whole population." See Indian Races of North and South America, p. p. 599 and 605. Mr. Gillis, another very reliable author, in speaking of the use of the Llama among the Incas, says: "The Peruvians rendered almost divine worship to the Llama and his relatives, which exclusively furnished them with wool for clothing, and with flesh for food. The temples were adorned with large figures of these animals, made of gold and silver; and their forms were represented in domestic utensils of stone and clay. In the valuable collection of B. C. Von Hagel, of Vienna, there are four of these vessels, composed of porphyry, basalt and granite, representing the four species, viz.: the Llama, Alpaca, Guanaco and Vicuna." And again this same author says: "At the present time Llamas are of the greatest utility, as they frequently carry the metals from the mines in places where declivities are so steep that neither asses nor mules could keep their footing." See U. S. Naval Astronomical Expedition, p. p. 135 and 142.

The foregoing accounts of the Llama are, beyond doubt, from the best authority which establishes the fact that American camels have been found in great herds among the aboriginal inhabitants, and, as an evidence of their great value, they were held by the Inca-Peruvians as the property of the State, being a sort of revenue to their government. These remarkable instances greatly favor the fulfillment of Jeremiah's prophecy to have taken place at an early day with the original inhabitants of America, as before stated, as being in accordance with the Book of Mormon, which informs us of that great nation of people called Jaredites, who first inhabited the land of America, having emigrated from the tower of Babel, but eventually were destroyed from off the land for their wickedness. And subsequently two colonies of several families each were brought by the hand of the Lord to the Western Continent, all being the descendants of Israel. The first colony left Jerusalem 600 years before Christ, and the second shortly afterward, and eventually became known to each other on this land, and were identified as one people in being of the same family origin. Whereas, according to the Book of Mormon, a second race, who were all the descendants of Israel, began to inhabit the New World, as it is now called, but by them it was called the Promised Land. This new emigration took place nearly 600 years before Christ, which formed the true epoch of the aborigines of America; for among themselves they reckoned the 600 years from the time the first colony left Jerusalem under Lehi, as their chief leader; from this period they fixed all their dates as the true era of their origin to this country. And from this period the descendants of Israel, properly called, though mis-named Indians, began to increase in numbers until they formed nations, and even empires; but in the meantime were divided into what they called Nephites and Lamanites, during which they had many wars and revolutions between themselves, on the account of their divisions. Yet the Nephites sustained themselves as a civilized and enlightened people for a period of nearly 1,000 years, when they were finally overpowered by the Lamanites. Through this period of 1,000 years, the Nephites kept their history of record on metallic plates, from which the Book of Mormon was translated, which shows that both the Nephites and Lamanites built many cities and towers, reared monuments,

and constructed works of masonry, and were far advanced in architecture and sculpture; of these elaborate works their present existence still remains, though of great antiquity. Yet their immense ruins point with certainty to a once mighty but fallen people, and, like the ruins of the ancient Thebes, Babylon and Jerusalem, they stand as living monuments in bearing witness to the mighty hosts that reared them, which speak volumes of their renown. The statement of these facts concerning the numerous ancient cities of America, and the many wonderful works of art that now lie in heaps of ruin over extensive portions of the continent, stand not alone upon the veracity of the aforementioned historians, but there are many reliable authors yet to be presented who have given much greater and even more extensive accounts of the aboriginal inhabitants of America. Messrs. Stephens and Catherwood, in their first publication of their travels in Central America, is given in two volumes—the first edition, in 1841, which includes their visits to eight ruined cities, the chief of which was Palenque, Copan and Uxmal. But subsequently they re-examined that section of country in the valley of Mexico and Central America, and reported from their second tour the discovery of forty-four ancient cities, including both trips. Mr. Stephens' last publication was in 1843, in two volumes more, making in all four volumes complete of Mr. Stephens' travels and researches in America. These distinguished travellers of Central America visited both continents. They explored Egypt and Palestine, and other parts of the Eastern Continent. They surveyed and measured ancient Thebes and Jerusalem with the same compass and reel of tape that they subsequently employed in the survey of some of the ruined cities in Central America. Hence, in order to give the reader a more perfect idea of these ruins, a quotation from volume 1st is presented as follows, giving a brief history of Copan, one of the ruined cities in Central America: "The wall of Copan was of cut stone, well laid, and in a good state of preservation. We ascended by large stone steps, in some places perfect, and in others thrown down by trees, which had grown up between the crevices, and reached a terrace, the form of which it was impossible to make out from the density of the forest in which it was enveloped, our guide cleared away with his machete, and we passed as it lay half buried in the earth, a large fragment of stone elaborately sculptured, and came to the angle of a structure with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid. Diverging from the base, and working our way through the thick woods, we came upon a square stone column about 14 feet high and 3 feet on each side, sculptured in very bold relief; and on all four of the sides, from the base to the top. The front was the figure of a man, curiously and richly dressed, and the face evidently a portrait, solemn, stern, and well fitted to excite terror. The back was of a different design, unlike anything we had ever seen before; and the sides were covered with hieroglyphics. This our guide called an idol; and before, at a distance of three feet, was a large block of stone, also sculptured with figures, and emblematical devices, which he called an altar. The sight of this unexpected monument put at rest at once and forever, in our minds, all uncertainty in regard to the character of American antiquities, and gave us the assurance that the objects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving, like newly discovered historical records, that the people who once occupied the Continent of America were not savages. With an interest, perhaps stronger than we had ever felt in wandering among the ruins of Egypt, we followed our guide, who, sometimes missing his way, with a constant and vigorous use of his machete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance; some with more elegant designs, and some in workmanship equal to the finest monuments of the Egyptians: One displaced from its pedestal by enormous roots; another locked in the close embrace of branches of trees, and almost lifted out of the earth; another hurled to the ground, and bound down by huge vines and creepers; and one standing, with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing."

In the solemn stillness of the woods it seemed a divinity mourning over a fallen people. The only sounds that disturbed the quiet of this buried city were the noise of monkeys moving among the tops of the trees, and the cracking of dry branches broken by their weight. They moved over our heads in long and swift processions, forty or fifty at a time; some with little ones wound in their long arms, walking out to the end of boughs, and holding on with their hind feet, or a curl of the tail, sprang to a branch of the next tree; and, with a noise like a current of wind, passed on into the depths of the forest. It was the first time we had seen these mockeries of humanity, and, with the strange monuments around us, they seemed like wandering spirits of the departed race guarding the ruins of their former habitations. We returned to the base of the pyramidal structure, and ascended by regular stone steps, in some places forced apart by bushes and saplings, and in others thrown down by the growth of large trees; while some remained entire. In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top we reached a terrace overgrown with trees, and, crossing it, descended by stone steps into an area so covered with trees that at first we could not make out its form, but, on clearing the way with the machete, we ascertained to be a square, and with steps on all the sides almost as perfect as those of the Roman amphitheatre. The steps were ornamented with sculpture, and on the south side, about half way up, forced out of its place by roots, was a colossal head, evidently a portrait. We ascended these steps, and reached a broad terrace a hundred feet high, overlooking the river, and supported by the wall which we had seen from the opposite bank. The whole terrace was covered with trees, and even at this height from the ground were two gigantic Ceibas, or wild cotton trees of India, above 20 feet in circumference, extending their half-naked roots fifty or a hundred feet around, binding down the ruins, and shading them with their wide-spread branches. We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even in the long lost Petra, the stranger knows the story of the people whose vestiges are around him. America, says historians, was peopled by savages; but savages never reared these structures; savages never carved these stones. We asked the Indians who made them, and their dull answer was, "Quien Sabe." "Who knows?" There were no associations connected with the place—none of those stirring recollections which hallowed Rome and Athens—but architecture, sculpture and painting, and all the arts which embellish life, had flourished in this overgrown forest; orators, warriors and statesmen, beauty, ambition and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city was desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean, her masts gone, her name effaced, and her crew perished. All was mystery—dark, impenetrable mystery; and every circumstance increased it. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands, in all the nakedness of desolation. Here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest." See J. L. Stephens' Travels in Central America, vol. 1, p. p. 101 to 106. Continued from the same author, thus:

"*Copan* lies in the district of country now known as the State of Honduras, one of the most fertile valleys in Central America." In Copan, the chief building or "temple is an oblong enclosure. The front or river wall extends on a right line north and south six hundred and twenty-four feet, and it is from sixty to ninety feet in height. It is made of cut stones from three to six feet in length, and a foot and a half in breadth. In many places the stones have been thrown down by bushes growing out of the crevices, and, in one place, there is a small opening. * * The other three sides consist of ranges of steps and pyramidal structures rising from thirty to one hundred and forty feet in height on the slope. The whole

line of survey is two thousand eight hundred and sixty-six feet. * * There are also other remains of two small pyramidal structures, to the largest of which is attached a wall running along the west bank of the river; this appears to have been one of the principal walls of the city; and between the two pyramids there seems to have been a gateway or principal entrance from the water. The south wall runs at right angles to the river, beginning with a range of steps about thirty feet high, and each step about eighteen inches square. At the southeast corner is a massive pyramidal structure, one hundred and twenty feet high on the slope. On the right are other remains of terraces and pyramidal buildings—and here also was probably a gateway, by a passage about twenty feet wide, into a quadrangular area two hundred and fifty feet square, two sides of which are massive pyramids one hundred and twenty feet high on the slope. At the foot of these structures, and in different parts of the quadrangular area, are numerous remains of sculpture.—a colossal monument richly sculptured, fallen and ruined; also, fragments of sculpture, thrown from their places by trees, are strewed and lying loose on the side of the pyramid from the base to the top; and among them our attention was forcibly arrested by rows of death's heads of gigantic proportions, still standing in their places about half way up the side of the pyramid. The effect was extraordinary." * * Another monumental column "stands," says Stephens, "with its face to the east, about six feet from the base of the pyramidal wall. It is thirteen feet in height, four feet in front, and three deep, sculptured on all four of its sides from the base to the top, and one of the richest and most elaborate specimens in the whole extent of the ruins. Originally it was painted, the marks of red color being still distinctly visible. Before it, at a distance of about eight feet, is a large block of sculptured stone which the Indians call an altar. The subject of the front is a full length figure, the face wanting beard, and of a feminine cast, though the dress seems that of a man. On the two sides are rows of hieroglyphics which probably recite the history of this mysterious personage. As the monuments speak for themselves, I shall abstain from any verbal description, and I have so many to present to the reader, all differing very greatly in detail, that it will be impossible, within reasonable limits, to present our own speculations as to their character * * Following the wall there is another monument or idol of the same size, and, in many respects, similar. The character of this image, as it stands at the foot of the pyramidal wall, with masses of fallen stone resting against its base, is grand, and it would be difficult to exceed the richness of the ornament and sharpness of the sculpture. This, too, was painted, and the red is still distinctly visible. The whole quadrangular is overgrown with trees, and interspersed with fragments of fine sculpture, particularly on the east side, and at the northeast corner is a narrow passage, which was probably a third gateway. On the right is a confused range of terraces running off into the forest, ornamented with death's heads, some of which are still in position, and others lying about as they have fallen or been thrown down. Turning northward, the range on the left hand continues a high, massive pyramidal structure, with trees growing out of it to the very top. At a short distance is a detached pyramid, tolerably perfect, about 50 feet square, and 30 feet high. The range continues for a distance of about 400 feet, decreasing somewhat in height; and along this there are but few remains of sculpture. The range of structures turns at right angles to the left and runs to the river, joining the other extremity of the wall at which [illegible] began our survey. * * Beyond the wall of enclosure were walls, terraces and pyramidal elevations, running off into the forest. Probably the whole was not erected at the same time; but additions were made and statues erected by different kings; or, perhaps, in commemoration of important events in the history of the city. Along the whole line were ranges of steps, with pyramidal elevations, probably crowned on the top with buildings or altars now ruined. These steps and the pyramidal sides were painted. The reader may imagine the effect when the whole country was clear of forest, and priest and people were ascending from the outside to the terraces, and thence to the holy places within to pay their adoration in the temple. Within this enclosure are two rectangular

court-yards, having ranges of steps ascending to terraces. The area of each is about forty feet above the river. Of the larger and most distant from the river, the steps have all fallen, and constitute mere mounds. On one side, at the foot of the pyramidal wall, is a monument about the same height with the others, but differs in shape, being larger at the top than below. Its appearance and character are tasteful and pleasing, but the sculpture is in much lower relief, and the expression of the hands is good, though somewhat formal. The figure of a man shows the relative height; the back and sides are covered with hieroglyphics; near this is a remarkable altar, which perhaps presents as curious a subject of speculation as any monument in Copan. The altars, like the idols, are all of a single block of stone. In general they are not so richly ornamented, and are more faded and worn or covered with moss. Some were completely buried, and of others it was difficult to make out more than the form. All differed in fashion, and doubtless had some distinct and peculiar reference to the idols before which they stood. This stands on four globes cut out of the same stone. The sculpture is in basrelief, and it is the only specimen of that kind of sculpture found at Copan, all the rest being in bold alto-relievo. It is six feet square and four feet high, and the top is divided into thirty-six tablets of hieroglyphics, which, beyond doubt, record some event in the history of the mysterious people who once inhabited the city. The lines are still distinctly visible." And again Mr. Stephens, in speaking of another monument, says: "It has nothing grotesque or pertaining to the rude conceits of Indians, but is noticeable for its extreme grace and beauty. In our daily walks we often stopped to gaze at it, and the more we gazed the more it grew upon us. Others seemed intended to inspire terror, and, with their altars before them, sometimes suggested the idea of a blind, bigoted and superstitious people, and sacrifices of human victims. This always left a pleasing impression, and there was a higher interest; for we considered that in its medallion tablets the people who reared it had published a record of themselves, through which we might one day hold conference with a perished race, and unveil the mystery that hung over the city." * * And again Mr. Stephens, in speaking of his last described monument in Copan, says:—"The front view is a portrait. The back is entirely made up of hieroglyphics, and each tablet has two hieroglyphics joined together, an arrangement which afterward we observed occasionally at Palenque. The side presents a single row of hieroglyphics joined in the same manner. The tablets probably contain the history of the king or hero delineated, and the particular circumstances or actions which constituted his greatness. I have now given engravings of all the most interesting monuments of Copan, and, I repeat, they are accurate and faithful representations. I have purposely abstained from all comment. If the reader can derive from them but a small portion of the interest that we did, he will be repaid; for, whatever he may find unprofitable in these pages, of the moral effect of the monuments themselves, standing as they do in the depths of a tropical forest, silent and solemn, strange in design, excellent in sculpture, rich in ornament, different from the works of any other people, their uses and purposes, their whole history so entirely unknown, with hieroglyphics explaining all, but perfectly unintelligible, I shall not pretend to convey any idea. Often the imagination was pained in gazing at them. The tone which prevades the ruins is that of deep solemnity. An imaginative mind might be infected with superstitious feelings. From constantly calling them by that name, in our intercourse with the Indians, we regarded these solemn memorials as "idols,"—deified kings and heroes—objects of adoration and ceremonial worship. We did not find on either of the monuments or sculpture fragments any delineations of human, or, in fact, any other kind of sacrifice, but had no doubt that the large sculptured stone, invariably found before each "idol," was employed as a sacrificial altar. The form of sculpture most frequently met with was a death's head, sometimes the principal ornament and sometimes only accessory—whole rows of them on the outer wall adding gloom to the mystery of the place—keeping, before the eyes of the living, death and the grave—presenting the idea of a holy city—the Mecca or Jerusalem of an unknown people." See

Stephens' Travels in CENTRAL AMERICA, volume ', p. p. 132 to 159.

SECTION EIGHTEEN.

THE RUINS OF THE CITY OF "QUIRIGUA," IN HONDURAS, ON THE MONTAGUA RIVER, NEAR ENCUENTROS.

Mr. Stephens says: — "Continuing through the forest toward the north-east, in three-quarters of an hour they reached the foot of a pyramidal structure like those at Copan, with the steps in some places perfect. They ascended to the top, about 25 feet, and, descending by steps on the other side, at a short distance beyond, came to a colossal head two yards in diameter, almost buried by an enormous tree, and covered with moss. Near it was a large altar, so covered with moss that it was impossible to make anything out of it. The two are within an enclosure. Retracing their steps across the pyramidal structure, and proceeding to the north about three or four hundred yards, they reached a collection of monuments of the same general character with those at Copan, but twice or three times as high. The first is about twenty feet high, five feet six inches on two sides, and two feet eight inches on the other two. The front represents the figure of a man, well preserved, the back that of a woman much defaced. The sides are covered with hieroglyphics in good preservation, but in low relief, and of exactly the same style as those at Copan. Another, as represented in the engraving, is twenty-three feet out of the ground, with figures of men on the front and back, and hieroglyphics in low relief on the sides, and surrounded by a base projecting fifteen or sixteen feet from it. At a short distance, standing in the same position as regards the points of the compass, is an obelisk or carved stone, twenty-six feet out of the ground, and probably six or eight feet under. It is leaning twelve feet two inches out of the perpendicular, and seems ready to fall, which is probably prevented only by a tree that has grown up against it and the large stones around the base. The side toward the ground represents the figure of a man, very perfect and finely sculptured. The upper side seemed the same, but was so hidden by vegetation as to make it somewhat uncertain. The other two contain hieroglyphics in low relief. In size and sculpture this is the finest of the whole. A statue ten feet high is lying on the ground, covered with moss and herbage, and another, about the same size, lies with its face upward. There are four others erect about 12 feet high, but not in a very good state of preservation, and several altars so covered with herbage that it was difficult to ascertain their exact form. One of them is round, and, situated on a small elevation within a circle formed by a wall of stones. In the center of the circle, reached by descending very narrow steps, is a large round stone with the sides sculptured in hieroglyphics, covered with vegetation, and supported on what seemed to be two colossal heads. These are all at the foot of a pyramidal wall, near each other, and in the vicinity of a creek which empties into the Montagua. Besides these they counted thirteen fragments, and doubtless many others may yet be discovered. At some distance from them is another monument nine feet out of ground and probably two or three feet under, with the figure of a woman on the front and back, and the two sides richly ornamented, but without hieroglyphics. * * The general character of these ruins is the same as at Copan. The monuments are much larger, but they are sculptured in lower relief, less rich in design, and more faded and worn, probably being of a much older date. Of one thing there is no doubt, a large city once stood there; its name is lost; its history unknown; and, except for a notice taken from Mr. C.'s notes, and inserted by the Senores Payes in a Guatemala paper after the visit, which found its way to this country and Europe, no account of its existence has ever before been published. For centuries it has lain as completely buried as if covered with the lava of Vesuvius. Every traveller from Yzabal to Guatemala has passed within three hours of it. We ourselves had done the same, and yet there it lay, like the rock built city of Edom, unvisited, unsought, and utterly unknown." Stephens' Central America, vol. 2, p. p. 121 to 123.

RUINS OF THE GREAT CITY "UTATLIN."

Mr. Stephens, in speaking of the ruins of this great city in Guatemala, says:—"We came to a range of eleva-

tions extending to a great distance, and connected by a ditch which had evidently formed the line of fortifications for the ruined city. They consisted of the remains of stone buildings, probably towers, the stones well cut and laid together, and the mass of rubbish around abounded in flint arrowheads. Within this line was an elevation, which grew more imposing as we approached, square, with terraces, and having in the center a tower, in all 120 feet high. We ascended by steps to three ranges of terraces, and on the top entered an area enclosed by stone walls, and covered with hard cement, in many places still perfect. Thence we ascended by stone steps to the top of the tower, the whole of which was formerly covered with stucco, and stood as a fortress at the entrance of the great city of *Utatlán*, the capital of the kingdom of the Quiche Indians." * * "The ruins of which were now under our eyes, once the most populous and opulent city, not only of Quiche, but of the whole kingdom of Guatemala. According to Fuentes, who visited it for the purpose of collecting information, and who gathered his facts partly from the remains and partly from manuscripts, it was surrounded by a deep ravine that formed a natural fosse, leaving only two very narrow roads as entrances, both of which were so well defended by the castle of Resguardo, as to render it impregnable. The center of the city was occupied by the royal palace, which was surrounded by the houses of the nobility. The extremities were inhabited by the plebeians; and some idea may be formed of its vast population from the fact before mentioned, that the king drew from it no less than seventy-two thousand fighting men to oppose the Spaniards. It contained many very sumptuous edifices, the most superb of which was a seminary, where between five and six thousand children were educated at the charge of the royal treasury. The castle of the Atalaya was a remarkable structure four stories high, and capable of furnishing quarters for a very strong garrison. The castle of Resguardo was five stories high, extending 180 paces in front and 230 in depth. The grand alcazar, or palace of the kings of Quiche, surpassed every other edifice; and, in the opinion of Torquemada, it could compete in opulence with that of Montezuma, in Mexico, or that of the Incas, in Cuzco. The front extended 370 geometrical paces from east to west, and it was 728 paces in depth. It was constructed of hewn stones of various colors There were six principal divisions. The first contained lodgings for a numerous troop of lancers, archers, and other troops constituting the royal body guard. The second was assigned to the princes and relations of the king. The third to the monarch himself, containing distinct suites of apartments for the mornings, evenings and nights. In one of the saloons stood the throne, under four canopies of feathers; and in this portion of the palace were the treasury, tribunals of the judges, armory, aviaries and menageries. The fourth and fifth divisions were occupied by the queen and royal concubines." Stephens, vol. 2, p. p. 171 to 179.

SECTION NINETEEN.

The vast amount of historical knowledge that may be collected on this subject of American Antiquities confirms the great fact, beyond all possibility of doubt, that, at some preceding time before the discovery of the American continent by Columbus, it was densely populated, in many great and extensive portions of the country, by a civilized race of people which in their day were equal, in many respects, to the ancient empires of the old world—all of which corresponds precisely with the teachings of the Book of Mormon. But it may appear to some that so great amount of historical collections are uncalled for in this work. It should be remembered that the proof of the Book of Mormon is of vast importance to this generation. Whereas it is with exceeding great propriety of the times that the full proof of the Book of Mormon should be presented to the public in the most assured and evincive manner, by a general collection of historical facts, in setting forth the indisputable evidence in proof of this most important book, which is of great necessity, and ever will be in demand by every unbiased, inquiring mind. The accomplishment of so great and important a work necessarily requires great research with systematical presentment. It is entirely useless, at the present crisis of surrounding circumstances, to make unqualified statements in favor of any important work; but let the argu-

ments in favor of the truth be accompanied with the presentment of facts well fortified, which is perfectly practicable by presenting the true history of these things in a clear and well authenticated manner; for the great incredulity of the public opinion upon this subject evidently seems to demand a collection of these historical facts in order to set forth understandingly the character and claims of this important work. Wherein also it would furnish the reader at once with the most convenient access to a general collection of the most useful information on this subject of the antiquities of our country. Whereas otherwise, in taking into consideration the great scarcity of the books published on the American antiquities, which renders it exceedingly difficult for every one to obtain the necessary information for themselves, which most certainly is very desirable to be known by all who believe in the Book of Mormon, and also those who would be informed concerning that people who are the authors of its origin, and of their general history and character; for that same people, who are the founders and builders of many of those great antiquities of America, are also the authors of the Book of Mormon; and it is just as necessary to inquire into their history and origin, by all who would sustain the proof of the Book of Mormon, as it is necessary for those who would defend the Bible should inquire into the history and origin of the Jews. But there are many unfortunate bigots whose contracted views and conceited vanities will never permit them to investigate liberally. Although, with a smattering of letters, pretension is made that the dark ages have passed by, and those mists of superstition and misguided notions have all blown over, and that the inspiration of God, as in the days of apostolic light, is no longer needed; for the great elements of modern literature have now superceded and lighted up the civilized world with an unerring and ever-shining light; and, with a vaunted boast of conceited greatness, they seem to believe they are sailing in the broad expanse of all knowledge under a clear sky, which, if truly so, it would be tolerable. But there are too many sectarian dogmas, glaring contradictions and gross absurdities, which daily appear in their printed journals; and, in addition to this, the publication of false statements, and a vast amount of light and trifling kind of literature, insipid gossipping and ridiculous novels, which shows the vitiated taste of the public reading, and thereby favors no such conclusions as is claimed by these pansophical pretenders of this would-be virtuous and pious age—even saying nothing about the morbid political horizon; and yet, while sporting in their vain imaginations, they are spurning and mocking at the warning voice proclaimed in the Book of Mormon. Destitute of the knowledge of the great basis of its foundation, they are looking for what they consider good fruits as necessary results from all who profess to believe in the work contributed in the Book of Mormon, forgetting that there are exceeding many who have disgraced their profession in the belief of the Bible, when it ought to be remembered that no just conclusions can be formed in favor of the Bible drawn from its hypocritical professors. Those who confine their decisions against the Book of Mormon upon such unfair and unequal grounds prove themselves to be unjust. *Divine truth is light*, whether in the Bible or Book of Mormon, and always ought to shine with its professors, as an evidence of their honesty and sincerity. But there are many who have not exhibited good fruits in their profession, or, in other words, have not honored their profession in good works. Therefore, when the *rule* is to be applied in excluding a divine work on account of its hypocritical professors, it would militate just as much against the Bible as against the Book of Mormon; for there are most undoubtedly exceeding many who profess to believe in the Bible that do not exhibit good fruits. But notwithstanding the sophistry in all such like objections that erring man may devise, yet the divine origin of the Bible and Book of Mormon stands independent upon their own declarations. Whether those good works and happy results are discovered with all the professed believers or not—and to look for testimony alone from the unworthy professor, without searching the more tangible points of evidence in favor of their great principles of truth, is to omit a moral obligation which must prove fatal to the careless, skeptical observer. Though all great principles of truth may have always existed in a philosophical point of view, yet mankind are made de-

pendent upon the use of historical records to obtain a knowledge of them, as also of all other useful information. Therefore, let those important facts pertaining to the aborigines of America be extensively presented as they stand in the records of authenticated history, which declare volumes of information that would be more effectual in sustaining the claims of the Book of Mormon than the feeble efforts of ten thousand unqualified advocates; yet this valuable book is worthy of being defended, whether maintained magnificently or not. For surely all great principles of moral truth are worthy of the highest attention. Though often disgraced by vile pretenders, and met in opposition by the mightiest adversaries even in Christian lands, as well as upon heathen grounds, yet it lives and shines as the illuminating sun over and above them all, and through its brilliant rays of light is calculated to meliorate the affections of all the honest in heart, and advance the true principles of the Christian religion with all the human race to the highest degree of perfection and true holiness; that will insure to all the faithful believers in the only true God an inheritance of everlasting happiness in the celestial worlds of eternal glory. Hence, in consequence of the many errors that have sprang up during the period of sectarian confusion and darkness, which has obscured the true gospel light, in some degree, from the minds of all; wherefore of necessity the Book of Mormon has been brought forth as a new spring of light revealing the everlasting gospel in its primitive purity with all its fullness. Though it has too often happened that some of its friends and advocates have failed to make very deep impressions upon the minds of their hearers in consequence of applying inappropriate passages of both scripture and history, that have no relative bearing to the subject whatever; when the shrewd critic is left to marvel at the weakness of the argument, and is often furnished with more material to combat against the work than he possessed before. But such deficiency seems to be the unfortunate condition also of all the sectarian denominations in laboring to maintain their great diversity of opinions and persuasions of faith. Such inconsistency of argument as is often drawn up by their misapplications is only calculated to obscure the understanding, and increase skepticism; yet such is the natural result that must follow the great train of sectarian factions, for a reconciliation of them upon the Bible is utterly impossible. But there are no justifying grounds that will screen the advocates of the Book of Mormon from censure, who commit such egregious errors, while there is such a wide field of evidence, rich in its abundant treasures, of the most renowned facts that the world ever beheld in support of the great and important principles of truth that is set forth in the Book of Mormon; yet, with all its importance to this generation, it is no better received than the Savior was by the Jews; and it is as unpopular in this country as the Bible is at this day in Turkey and China, though of the greatest importance to them. And although however unpopular this important Book of Mormon may appear in this country, yet let the friends and advocates of this divine book become fully acquainted with the great amount of evidence that can be brought forward to sustain it. When it may be clearly shown by all its qualified advocates that bigotry, prejudice and ignorance of the facts pertaining to the Book of Mormon is the true cause of its being rejected, just as it is with the Bible among the heathen or Pagan nations. While pursuing this subject, let it be observed that evidence will be brought forward from the Bible and the American history of its aborigines, showing that when Christ, the Savior of the world of mankind, was suspended upon the cross, at Jerusalem, suffering the agonies of death for the sins of an unregenerate world, to open up the way of salvation by offering as a sacrifice unto God, the eternal Father, his own life for the sins of the world; that then, at that periodical moment, there were many millions of human beings upon the Western Continent who were of his own blood relations, by being the descendants of Israel, and, although it is obvious that they were unknown to the inhabitants of the Eastern Continent, yet evidently well known to the Savior himself; but a knowledge of this fact was kept concealed from the inhabitants of Jerusalem, and, in fact, from the eastern world; and hence it is evident that there was no communication between the inhabitants of the two continents until the fifteenth century, yet the way of salvation was prepared

by the Saviour for all mankind, and especially for the household of Israel. But the inhabitants of the Western Continent, who were also of the descendants of Israel, could not obtain a knowledge of it only by a direct mission from God, for the apostles chosen at Jerusalem in their ministry were confined exclusively to the eastern continent. This fact is fully demonstrated by well authenticated history, showing very extensively the circuits of their ministry, and also of their sufferings and martyrdom, which was all accomplished upon the eastern continent with all the apostles except John, the revelator, of which there is no certain account of the manner of his death given, but was near 100 years old at his last account. Hence it will appear evidently plain, when it is fully proven, if not already done, at the time the Saviour was crucified many parts of the American continent was densely populated by the descendants of Israel, who, according to the ties and covenants of Israel, and the provisions of the Saviour, through the mercies and goodness of God were entitled to all the privileges and benefits of the gospel; therefore, impartially of necessity, they should have been brought to a knowledge of their Saviour. And since there was no practical way whereby it could have been accomplished, but by a special ministry; and seeing the apostles chosen at Jerusalem and its vicinity did not attend to it, having no knowledge of that people. Therefore, the accomplishment of that great work in its special ministry must be looked for in some other direction. It appears, according to the scriptures, that the Saviour, at his first advent into the world, sent John the Baptist as a messenger before him to prepare the minds of the people for His coming, and consequently some were prepared for the event; and also the Book of Mormon states that the Saviour raised up a prophet by the name of Samuel, on this continent, to notify the people of His advent—(3rd Book of Nephi, 4th chap.) and thereby some were also prepared for His coming on the western continent. Therefore, according to the Book of Mormon, the Saviour had a righteous people on this continent at the time of His first advent. The Saviour, when on the eastern continent with His disciples, often compared himself to the good shepherd and his followers to sheep. He said His sheep knew their shepherd and would not follow strangers, and that He knew His sheep. He also said to His disciples:—"And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice"—John 10: 16. This passage is spoken in the present tense, denoting the present period of time in which it was spoken by the Saviour. But many have supposed that this passage referred to the Gentiles that would afterwards embrace the Christian faith; but it is spoken in the present tense; and further, those people, whoever they may have been, were also to hear His voice. The Gentiles did not embrace the gospel until about four or five years afterwards, and never received Christ as a teacher while He was on the earth; therefore, they never heard His voice. The Book of Mormon says the Saviour in this passage referred to the descendants of Israel then inhabiting the American continent. In the New Testament it is stated that Jesus "answered and said I am not sent but unto the lost sheep of the house of Israel"—Mat. 15: 24. And again:—"These twelve Jesus sent forth and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel"—Mat. 10: 5, 6. It appears evidently plain from the scriptures that the gospel ministry was first committed to the house of Israel for a period of time until it was rejected by them upon the eastern continent—then it was conferred upon the Gentiles; Romans, 11th chapter. Therefore, it cannot in any possible manner be shown that when Christ was on the earth He was a shepherd to any of the Gentiles; for they had not yet received Him nor heard His voice; consequently, they knew not the voice of the good shepherd. Hence it could only apply to the believing Israelites on the American continent, as the Book of Mormon declares, where they not only heard the Saviour's voice, but also embraced His doctrine, and thereby became members of the one-fold and sheep of the good shepherd wherein the church of Christ was fully organized upon the western continent in like manner as on the eastern continent. See Book of Mormon in the Third Book of Nephi, chapters 5 to 10; also, in the Fourth Book of Nephi it is stated that the church continued in its purity for a

period of 200 years, but subsequently there began to be divisions among them and other churches sprang up, and contentions arose among them, and they began to be led astray from the principles of the gospel into the vices of pride and avarice, and eventually descended into all manner of iniquity, and the true church among the Nephites was finally overthrown, which terminated about 400 years after the Christian era, when the Book of Mormon was completed as written on the Nephite plates, which gives the true history and origin of the aborigines of America down to 400 years after Christ. And hence, from the period of the beginning of the fifth century to the discovery of America by Columbus, in Oct. 12, 1492, there is no reliable history of the Indian races in any written document. As pertaining to the mutilated manuscripts of Indian history by the Spanish priests, all seem to be worthless. The circumstance of the Indian manuscripts being burnt up, and subsequently replenished by monkish priests, renders that source of information extremely doubtful. In support of this view of the subject, see Cabinet Library, vol. 12, page 54. Among those Indian traditions, fables and Aztec manuscripts, in their attempt to account for the origin of the red race, it will be seen that some have gone as far back as the great deluge, but unfortunately there are seven or eight widely different accounts, all ascribed to Indian origin. Hence those various statements refute each other. But there is a reliable source of information that cannot be refuted, which is permanently visible in those wonderful antiquities which lie in heaps of ruins extending over a vast scope of country nearly equal to the whole surface of the continent. So far as the antiquities of America represent the greatness of a native race of human beings upon the continent, may be always depended upon while the Aztec manuscripts and the natives own tradition may be considered as useless on the account of their uncertainty. Those who wish to inquire into the condition of the Aztec manuscripts, can consult Wilson's New History of Mexico, pages 22 to 25, also 39 and 40, and 87 to 104. By the time the last pages of this work are carefully perused it will be seen that the American antiquities, together with the history of the Indians, obtained by the Europeans from an actual acquaintance with them, establishes the fact that they are the descendants of Israel, independent of all the uncertainties of tradition whatever.

(*To be continued in volume 2.*)

This number closes the first volume of the TRUTH-TELLER. We expect soon to publish in addition five or six numbers of volume two. These numbers will contain all the remaining evidence thought necessary to offer at this time in proof of the Book of Mormon; and, though we have been much longer in getting into your possession the matter contained in this publication, we hope you will be re-paid for your money invested, and the lenity extended towards us. After you have read attentively this whole work, you will see from the quotations it contains that many histories have had to be examined from which these quotations were taken. If you wish the forthcoming part of volume 2, please inform us of your address, &c.

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